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PRESENCE OF MIND.

Presence of mind and absence of mind are peculiarities which no phrenological system has heretofore satisfactorily explained. Absence of mind, arises either from a deficiency of the perceptive powers, which would prevent our being aware of surrounding circumstances, or from those organs which produce internal meditation, reverie, and the complete engrossment of our thoughts upon that which is not present. The deficiency of perceptive power, is scarcely the true cause of absence of mind, for that expression implies a more complete unconsciousness of surrounding circumstances, than would be produced by a mere deficiency of the perceptive faculties. This deficiency, therefore, is merely accessory to the result, as the deficiency of the perceptive power renders us far more liable to become engrossed in meditation.

The source of reverie or absence of mind, is found in the region of Somnolence,—the most perfect display of which is observed in the mesmeric subject, who becomes totally unconscious of the surrounding circumstances, and sometimes even unconscious of his own body, in the mesmeric trance. Taking the somnolized subject, as the most perfect example of absence of mind, we recognize the same condition in the ordinary examples of this infirmity. Absence of mind is not an unintellectual condition, but rather a peculiar mode of action of the intellectual organs, which frequently occurs to deep thinkers, or to persons addicted to reverie, who acquire the habit of giving more attention to their internal trains of thought, than to surrounding objects. The absent-minded person, therefore, will generally be found to have a broad front lobe, and rather large intellectual organs, with some deficiency in the perceptive organs, near the nose.

Absence of mind is greatly favored by tranquil, sedentary habits, which are indicated by breadth of the upper part of the head, in the region of Tranquility, vertically above the ear, and by a defective and imperfect developement of the locomotive, restless, animal forces, developed against the basis of the occiput and the neck. A large developement of the energetic animal organs behind the ears, produces physical activity, and imparts an incessant stimulus to the perceptive organs. Absence of mind is, therefore, seldom the characteristic of active and passionate temperaments.

Presence of mind, or the full possession and exertion of our faculties in times of danger and sudden emergencies, depends upon the adaptation of our intellectual faculties to such situations. In the midst of sudden danger, the timid and excitable, experience a degree of agitation, which entirely incapacitates them for observing correctly what is before them, and bringing their faculties to bear to accomplish their purpose. Extreme fright, produces a condition closely akin to convulsive insanity. To enjoy a proper presence of mind in danger, it is necessary to have a good developement of those organs, which enjoy the scene, and enable us to go through it successfully. The organs of Desperation and Rashness, of Combativeness and Destructiveness, are those which render us perfectly at home in violence and danger. In addition to this, a large developement of Firmness, is indispensable to give the calmness, self-possession, self-control, and steadiness of purpose, which are required. Firmness, by the mathematical laws of co-operation which govern the cerebral organs, evolves at the same time, a certain amount of Tranquility, Coolness, and Restraint, which render our movements entirely free from embarrassment, and enable the intellect to act with as much coolness and precision, as in the calmest moments. While the intellect thus enjoys the calm, precise, and concentrated action, produced by the higher powers, the emotions, impulses and excitement, generated by the basilar organs give to the intellectual organs an activity and power which evolve almost instantaneously their highest results. Hence, persons who have this powerful organization, best display their superiority, when placed in situations where those of weaker character become frightened, confused, and helpless. Indeed, those who have such an organization, are never able to display their highest powers, until they are called forth by overwhelming difficulties, or alarming emergencies. No matter what may be their intellectual constitution, the traits of character which I have described, produce presence of mind in scenes of danger. Yet, even those who exhibit heroic energy and presence of mind under the most alarming circumstances, may be entirely unfitted for other situations, in which they would exhibit confusion and awkwardness. If defective in self-esteem and ambition, and governed by modesty, reverence, and diffidence, they might appear on public occasions, and in elegant society, when the object of peculiar attention, exceedingly embarrassed, and unfit for their position.

Presence of mind, therefore, in any scene, depends upon the affective organs which are adapted to such a situation. So far as it depends upon the intellectual organs, it requires a full development of the perceptive range, extending from the root of the nose, along the median line of the forehead. This region of prompt and comprehensive perception enables to take cognizance of everything about us, while the breadth of the forehead in the region of *Invention*, gives us a fuller command of our resources, and an ingenuity in their application, which is not always exhibited in danger. The organ of *System* is also of considerable importance in producing perfect presence of mind. It enables us to proceed in the midst of our haste, in a judicious and methodical manner, instead of advancing in confused and head long hurry. Nothing exhibits more fully, coolness and presence of mind in danger, than a strict attention to order and system, so far as they may be necessary. All the intellectual organs contribute to the result, and perfect coolness and self-possession in danger, are derived from those organs which control the passionate impulses, and enable the intellect to act to the best advantage. These organs are located above the ear, in the upper portion of *Cautiousness*, *Coolness*, *Tranquility*, and *Restraint*. *Firmness* and *Patience*, co-operate with these organs, and impart more decision and energy to the calmness and precision of the intellectual action. By means of these higher organs, we enjoy entire calmness and clearness of judgment, in moments of danger, but it is necessary to have a good development of the basilar organs, which rouse the muscular energies and the passions, in order to produce that violent and powerful action of every organ in the brain and body, which produces perfect presence of mind and promptness in sudden danger, and enables us to bring every expedient to bear, in an efficient manner, while others are struggling with hesitation and confusion.

Upon the whole we may consider presence of mind the result chiefly of the region of *Firmness* and its co-operative groups, by which all abnormal excitement is suppressed and a vigorous normal action of the brain maintained under all circumstances, however exciting. Consequently we may expect to find the most remarkable examples of this characteristic among men eminent for courage and strength of character—men who like Junot would write a note on the field of battle, and when sprinkled by the sand thrown up by a cannon shot, would accept the incident pleasantly as a convenient supply for finishing the letter. Every battlefield is illustrated by remarkable examples of this presence of mind. The most remarkable examples of its deficiency are found among those whose indolent and inefficient life has given them but little strength of character, and who are suddenly thrown into exciting scenes where they have not the firmness necessary to preserve self-possession. Feeble characters generally show a great lack of presence of mind under trying circumstances.

A sluggish condition of the brain, which is produced by morbid or inactive temperaments, and a deficiency of the perceptive organs, produces an *intellectual* deficiency of this presence of mind—an incapacity to discover readily what should be done, while there is in reality no *affective* deficiency or loss of self-possession. Such individuals are slow and awkward but they do not take panics or perpetrate hasty follies.

That feebleness of character which loses self-possession is a much more serious affair, and it may be doubted whether our advancing civilization, with the increase of physical delicacy and nervous excitability which it produces, is not really impairing that firmness and manhood which belonged to the hunter, the pioneer, and soldier, and thus increasing the number of those whose self-possession is insufficient for any important and sudden emergency.

MESMERISM IN INDIA.

Illustrations of Mesmerism in the native Human and Brute inhabitants of India. By Lieut.-Colonel DAVIDSON. Communicated by Dr. Elliotson, to the London Zoist.

TO THE EDITOR OF THE ZOIST.—*Sir:* I have often had much cause to regret that, during my long residence of more than twenty-eight years in India, I was ignorant of the very existence of mesmerism, as I can recall to memory many instances of what I then deemed to be native superstitions, which I now fully understand and believe to have been the direct effects of mesmeric action. Although unnoticed, or attributed to other causes, they are hourly to be observed in our Indian dwellings. Few children, especially amongst the European residents in India, ever sleep without being subjected to its influence, either by the ayahs (or ladies' maids,) or by the attendant "bearers" (or valets.)

"Bearer," a child will say, "set me to sleep;" on saying which it forthwith throws itself on the floor-mat or cotton carpet, and the bearer immediately commences the mesmeric operation by patting it on the chest; and in a few seconds, such is the force of mesmeric habit, the child is soundly asleep. I have myself, much to their astonishment, in a few seconds repeatedly tranquilized a most fractious teething boy by throwing it into a profound sleep by the mere exercise of the will.

I shall now relate a circumstance proving that the natives of India apply mesmeric power to the removal of diseases with the utmost success.

I had, in my establishment at Lucnow, a chupprasee, who was a martyr to the most deplorable chronic rheumatism. His hands, wrists, knees, and all his joints, were so greatly enlarged, and

in a state so painful, that his duties had gradually become merely nominal.

One day he hobbled up, and begged my permission to remain at home for a few days, for the purpose of being cured of his most agonizing disease. I said, "certainly; get cured of your complaint, and let me see you when you return."

In a very few days, perhaps in four or five, to my great astonishment he returned, smiling and joyous, with his limbs as pliant and supple as my own. "What," said I, "are you come back already?" "Yes, sir, by your favor I am perfectly cured." "What, entirely cured?" "Yes, sir, perfectly cured." "Well, then, tell me what medicine you took." "I took no medicine; I called in two women, zadoo walees (dealers in magic,) from the bazaar, and gave them four pice a piece (about twopence each,) and they cured me." "But how, what did they do?" "They put me on a charpae (a low bed,) and one sat at each side of me, and both passed their hands over my body, so (describing long mesmeric passes,) and thus set me to sleep, and I slept soundly: when I awoke I was free from rheumatism, and am now perfectly well."

Instead of investigating the subject, I was foolish enough to laugh most heartily, and told the man to return to his duties, which he ever afterwards discharged with zeal and alacrity. I have therefore no reason to doubt but that the natives of India frequently have recourse to "jhar phoonk," or mesmerism, for the cure of rheumatism; otherwise the patient or my own servants would have spoken of it as a strange practice. But many interesting things are most carefully concealed from the English, because we invariably scoff at or ridicule native practices, speaking of them in the lump with a most unphilosophical contempt.

In every part of Hindostan, most abundant proofs exists of the dread of zadoo or witchcraft, in some of its hydra-headed forms, amongst all classes of the people, Moosulmans or Hindoos: *e. g.* When a koombe or cultivator has transplanted his tobacco or other valuable plants, he immediately collects old cracked earthen cooking pots, and places a spot of limestone whiting on the well blackened bottom of each: they are then fixed on stakes driven into the ground, so that the white spots may be seen by all the passers by. 'This ingenious process is meant to neutralize the influence of the "evil eye" of the envious.

The children both of Hindoos and Moosulmans are invariably protected by amulets for the same purpose; and should any Feringee (for no native would) praise their personal beauty, the parent would immediately spit on the ground and declare them to be perfect frights. The name "teen cowrie" or "paunch cowrie," (*viz.*, three or five small shells of exceedingly small value,) is given to children, to shew that they are very slightly esteemed by their parents, and by way of averting the envy of beholders possessing the evil eye.

The dwellers amongst the mountainous regions to the east of

Bengal (the Bhooteas and others) accuse all the inhabitants of Bengal of being most horrid sorcerers; and when suffering fevers in the low malarious tracts, which they are compelled to pass on descending from the mountains and entering that province, for the laudable purpose of bathing in the holy Ganges, or of visiting any one of the thousand different shrines in the plains, the disease is invariably imputed to the incantations of the Bengalees.

"Nor tree nor plant
Grows here, but what is fed with magic juice
All full of human souls."—*Œdipus*.

We can all appreciate the wonderful power of imagination over the human brain, but as I happen to believe that the effects produced in the following case were really and truly mesmeric, or, as the sufferer described them, "magical," I shall allow persons to form their own opinions; but the facts related are positively as they occurred.

On visiting Bombay in 1822, I was greatly diverted by a circumstance communicated by my old Addiscombe friend, Captain Falconer, of the Bombay Artillery. He stated that he had a kulashee, or tent pitcher, in his service many years, and that he was a most faithful and active man, but that he had, all of a sudden and without any visible cause, become very greatly emaciated, feeble and ghastly. Falconer had sent him to the hospital, that he might be benefitted by the skill of the regimental surgeon; but, after the lapse of some time, he was sent back, with the intimation that the surgeon could not discover any specific disease, and that he therefore could make nothing of his case.

On bringing back this information, Falconer began to cross-question his servant, who would not at first acknowledge the cause of his disease; but at last, after much persuasion, he candidly avowed to his master, in confidence, that he was laboring under the effect of witchcraft. "And do you know," said Falconer, "that the fellow actually believed it himself!" We both laughed most heartily.

His master continued his examination until the kulashee confessed that a certain brahmin, officiating at a large tank close to the fortress of Bombay, had threatened him with his revenge, and was actually eating up his liver, by which process he would shortly be destroyed. "I tell you what I did; I no sooner got the brahmin's name, than I ordered my buggy and quickly drove down to the tank. On reaching it I enquired for the magician, and on his arrival I leaped down, seized him by the arm, and horse-whipped him within an inch of his life, occasionally roaring out, 'I'll teach you to bewitch my kulashee, you villain! How dare you injure my servant, you rascal?' and so forth. In a very few minutes the liver-eating brahmin declared that he would instantly release the kulashee from the spell; and ultimately that he was perfectly released, and that on reaching home I would find him perfectly recovered. And believe me," said

Falconer laughing most heartily, "that the fellow mended from that hour, and is now a most capital servant."

"Shampooing" is another Indo-mesmeric process, which the English public is sufficiently familiar.

I venture to give the following extract from a yet unpublished work:—

Loquitar *Gopernauth*.

"A curse again!

Bring softer pillows, slave, my limbs are racked!
Quick, usher here some well-skilled twice-born dame
To furl their pains, by tender pressure piled,
Of mellow hands."

"The practice of rubbing or pressing, or squeezing the limbs of a person suffering under pain or weariness, is carried on to a great extent in India; even among the lower orders, the wife may be often seen employed in this soothing avocation, to the great relief of her fatigued husband. Females practice it professionally in most of the principal bazaars, and there are but few men or women of rank and opulence who are not subjected to the operation before they can procure sleep. Such is the fact. The mind of the operatrix is mesmerically fixed on the body of the patient, with the hope and view of removing pain; and by a series of the most powerful and continued graspings of the hands (used as indices to the will) this object is ultimately accomplished."

The cure which I shall now relate could not in any conceivable manner, nor with any candor, be attributed to the effects of imagination. It can only be explained by the action of mesmerism.

The wife of one of my grooms, a robust woman, the mother of a large family of young infants, all living within my grounds, was bitten by a poisonous serpent, most probably by a cobra, or coluber naja, and quickly felt the deadly effects of its venom. When the woman's powers were rapidly sinking, the servants came to my wife, to request that the civil surgeon of the station (Bareilly in Rohilcund,) Dr. Grimes, might be called to save her life. He immediately attended, and most readily exerted his utmost skill; but in vain. In the usual time the woman appeared to be lifeless, and he therefore left her, acknowledging that he could not be of any further service.

On his reaching my bungalow some of my servants stated that in the neighborhood a *fuqueer* or wandering medicant resided, who could charm away the bites of snakes; and begged, if the doctor had no objection, that they might be permitted to send for him. He answered, "Yes of course; if the people would feel any consolation by his coming, they could bring him but the woman is dead." After a considerable lapse of time the magician arrived, and commenced his magical incantations.

I was not present at the scene, but it occurred in my park, and within a couple of hundred yards of my bungalow; and I am quite confident that any attempts to exhibit medicines would have been

quite useless, as the woman's powers were utterly exhausted, although her body was still warm. The fugeer sat down at her side, and began to wave his arm over her body, at the same time muttering a charm; and he continued this process until she awoke from her insensibility, which was within a quarter of an hour.

I shall now relate another circumstance of which I was an eyewitness, that very strongly attracted my attention at the time, and proves the mesmeric or fascinating power of snakes.

I was, in the year 1831, Executive Engineer of the province of Bundelcund, and dwelt within the fortress of Calpee, in a stone building on the margin of the precipice, about sixty feet above the water of that ancient river, the Jumna, and within a few yards of that classic spot at which one of the incarnations of Chrishnoo made his appearance on earth.

While within the building, my attention was early one morning drawn to piercing cries of great distress, which I knew proceeded from one of that beautiful species of squirrel called "gillairy," or the striped Barbary squirrel. I quickly ran to the spot from whence the sound proceeded, which was at the very edge of the precipice, then covered by many stunted bushes and trailing plants, and then I observed the gillairy about four or five feet from the bank leaping incessantly backwards and forwards, with his tail erect, upon a slender branch overhanging the river. The animal paid no attention whatever to my near presence, and I could not for some moments discover the cause of his alarm. At last, on looking more carefully, observed the head and about a couple of feet of the body of a large snake, while the rest of it was hidden by the shrubs.

The body of the reptile continued to undulate in a very gentle manner, but the head seemed to be almost on fire, so very brilliant were the almost fire shooting and triumphant eyes, that seemed to anticipate his victory over the helpless squirrel, which seemed absolutely spell-bound; for it made no effort to escape, which under any other circumstances it could have done with facility by dropping down on a protruding part of the precipice, a few feet below the bough on which he traversed. His cries became more and more urgent and piercing, and, moved by compassion for sufferings, and abhorring the serpent tribe, I rushed back into my dwelling, and speedily returned with my loaded fowling-piece, which I quickly discharged at the reptile, who fell dead. The squirrel's cries instantly ceased, and it dropped down and disappeared. I sent one of my low-caste servants, who returned with the carcass of the serpent which had fallen close to the edge of the river.

The body was about six feet long, and of proportionate circumference; the skin of a bright cinamon color, having many of its scales perfectly black, and of a diamond shape, but not formed into any pattern that I could discover. It had no poisonous fangs. I considered at the time that I had witnessed a genuine instance of the much talked of fascination of serpents, and I see no reason to

change my opinion; but I now also believe that it was a perfect case of the exercise of mesmeric power, by the repeated use of which the serpent was in the habit of procuring food. In plain words, the brain of the snake was fixed on the body of the squirrel, whose brain felt the mesmeric action, and became grievously harrassed by the marked attention, or "evil eye," of its antagonist; and I have no doubt whatever that, if I had not interfered, at the instigation of my brain, the serpent would have absorbed the gillairy.

From what I have learned from eye witnesses in the two following cases, I am of opinion that the tiger exercises the same power for the same purpose.

No man who has only seen the poor, underfed, miserable, degraded, spiritless creature of a menagerie, can form any conception whatever, not even the slightest, of the terrific power, subduing, energetic eye of a wild tiger, when wounded and advancing to obtain his revenge on an enemy. I have only once seen it in perfection, and I may acknowledge that I would infinitely rather head the forlorn hope at an assault on a well prepared enemy. The following anecdote was told me by the late Brigadier Skinner, C. B., a man whose bravery was often cruelly tried, and who long will be proverbial for personal courage. We were talking of going out on foot to meet a tiger face to face. "I have seen quite enough of that. William Fraser once took it into his head, when out tiger hunting with me, to dismount from his elephant to attack a tiger sword in hand. It was a fearful sight: he advanced to within twenty feet of him, just as if he meant to leap at the brute, when all of a sudden he stood perfectly fixed and immovable, as if utterly overcome, and incapable of resistance, and there he continued to stand for half a minute; the tiger's eyes glaring with fire, and his tail lashing backwards and forwards in the most deadly rage, till I became almost mad from the spectacle; I shouted and compelled my hahout to hasten on to get between the man and the tiger, which he instantly effected, Fraser continuing almost fastened to the spot. I shot the tiger, and made Fraser get on his elephant; but neither of us ever talked over the circumstance."

Now, if there ever existed a man on earth who was braver, more cool, or more entirely dauntless than William Fraser, the Bengal civilian, I have neither ever seen or heard of him; and I have seen many brave men.

An almost similar circumstance occurred to a young English sapper recruit, while traversing a plain in Central India. I was at the time marching down in command of a detachment of two companies of sappers and miners, to take possession of my new office of Garrison Engineer of the recently conquered Fortress of Asseer-Gurb, in Central India, which strong hold stands on an enormous rock, at the height of 750 feet above the adjacent hills, commanding a beautiful prospect of the Vindhya range, the Taptee river, and a considerable portion of the Kingdom of Candeish, once one of

the most valuable, productive, and well peopled plains in the world.

My detachment, after passing through several low forests, was one morning encamped at Gorapichiar, on a somewhat cleared spot, but still completely surrounded by jungle, reputed to be swarming with tigers and all other wild animals. I issued orders that none of the Europeans should lose sight of their tents: but they were all wild lads, desperate after sport; and one of them named Skelton, walked away from camp with his fusil in hand, and the Honourable Company's ammunition in his pocket, eager to distinguish himself by the death of a tiger.

The consequence was, that had it not been that he was soon missed by his comrades, he would undoubtedly have been eaten up by a tiger for his disobedience of orders.

He was reported absent, and I ordered a strict search to be made for him. A party of the Europeans immediately issued forth, and soon found the sportman, standing musket in hand, wholly immovable and stupid, eagerly staring at a bush, about thirty yards in advance. They spoke to him, but he could not answer: they rushed up and tried to rouse him, but his eyes continued fixed; and then they observed the head of a tiger with his brilliant eyes firmly rivetted on the intended victim, while his long curly tail was gracefully waving over his back, in fond anticipation of a bloody feast. They shouted and the tiger speedily vanished. Skelton was conveyed back to his tent, and so great was the shock given to his brain, that many days elapsed before he recovered his usual vivacity; and there was no more tiger shooting during the remainder of the march to Asseer-Gurh.

I am, sir, yours truly,

No. 5. Park Road, Stockwell.

C. J. E. DAVIDSON.

* * Colonel Bagnold communicated some similar interesting Indian facts in No. XXIII. of *The Zoist* (*Mesmerism in India Forty Years ago*), and concluded his paper in these words:—

"I can noly now regret that I should have lost so many excellent opportunities of searching into these and similar subjects."

In a note to Colonel Bagnold's paper, I said—

"The manly confession of Colonel Bagnold that he now discovers he was totally in error and lost great opportunities, forty years ago, reminds me of similar expressions of regret uttered by Mr. Chenevix, and recorded by me in my article on mesmerism in the first number of *The Zoist*, at his having ridiculed mesmerism thirty years before:—

"'Whenever animal magnetism was mentioned, I joined,' he says, 'the general tribe of scoffers, and so much was I *convinced* (!) of its absurdity, that, being at Rotterdam in 1797, I laughed to scorn a proposal made to me by an English resident there to witness some experiments in which he was then engaged. *The respectability and general understanding of this person left no mode of*

accounting for so extraordinary an illusion, but to suppose him laboring under a monomania. In 1803 and 1804, while traveling in Germany, he continues, 'I heard many very enlightened men of the universities talk of animal magnetism, nearly with the same certainty as mineral magnetism; but their credulity I set down to the account of German mysticity. *I remained an unbeliever.*' At length after nineteen years, Mr. Chenevix condescended to witness mesmerism in the person of a young lady in Paris. '*I went to laugh,*' says he, '*I came away convinced.* To suspect anything like a trick in the parties concerned was impossible.'"

"Presumptuous ignorance had shut in my own face the door of science more directly interesting to man than all that chemistry and astronomy can teach.' 'Nine-tenths,' he continues, 'who may read will laugh at this, as I did, in 1797, at my friend in Rotterdam. Let them do so; but, while they laugh, let them learn, and not thirty years afterwards, have to lament that so short a remnant of life is left to them to enjoy this new and valuable secret of nature.'"

J. ELLIOTSON.

CLAIRVOYANCE AND IMAGINATION.

BY PROF. GREGORY, OF EDINBURGH.

We have often seen persons in the mesmeric sleep, who could see and describe correctly what was done behind them, or otherwise out of the range of their vision had their eyes been open, whereas their eyes were fast closed turned, up, so that when forced open, only the whites were visible, and moreover insensible to light. In other words, we have often seen and tested the fact of vision without the use of the external eye. This fact is observed in natural somnambulists, and the evidence for it will be found in a clear and compendious form in *Wienholt's Lectures on Somnambulism*, translated by Colquhoun, independent of artificial somnambulism. When a person with closed and insensible eyes perceives, both in daylight and in the dark, (and sleep-walkers often do so better in the dark,) the objects which surround him; when his motions and actions are readier and more exact than in his waking state, nay, when he performs feats of climbing, keeping his balance in dangerous positions, writing, and various handiwork, which in his ordinary state are beyond his powers, it is impossible either to ascribe this to imagination, or to doubt that he has a peculiar means of perception of external objects. And this implies some external influence which finds its way to the sensorium commune.

We have seen mesmeric sleepers, without the slightest attempt to

use their closed and insensible eyes, discover the contents of sealed packets and closed boxes, either by putting these on the head, or holding them in the hand, and sometimes by laying them on the epigastrium. We have seen the contents, unknown to any one present, described with the minutest accuracy. In Major Buckley's remarkable experiments, upwards of 100 highly educated persons have read mottoes enclosed in nuts and boxes, the nuts being procured at various shops by different persons who were totally ignorant of their contents. Hundreds of mottoes and thousands of words have been thus read, and many of the readers have never been mesmerised at all, but have found themselves enabled to read the contents of the nuts, &c., by the aid of a light which, when Major Buckley made passes over his own face, and perhaps over the nuts, rendered them transparent to these readers. Can any one suppose that imagination will explain these facts? And is not the natural conclusion from them, namely, the existence of an external influence greatly fortified by the testimony of Major Buckley's subjects to the luminous emanations?

We have ourselves seen the substance of the contents of a closed letter, unknown to ourselves, and the name of the writer, deciphered in an instant by a sleeper, who placed it on her head, and who could not read. The letter had that moment arrived, and was totally unexpected, and, as we were trying some experiments on the sleeper, we asked her before looking at the letter whether she could tell me anything about it. She gave me at once the whole substance of it with perfect accuracy. Whatever may have been the means by which she acquired this knowledge of its meaning, imagination at least was not concerned; and the very remarkable nature of the letter no one could by any possibility have guessed. But this patient was always extremely susceptible to the influence of hand-writing, and could accurately describe the writer of any letter shewn to her.

We have also frequently seen persons in the mesmeric sleep who described, with perfect accuracy, things and persons at a distance, whether in another room, another house or street, or at greater distances still, to the extent of three or four hundred miles. Some did this with the aid of the writing or hair of the absent person; some obtained the trace of the absent from persons present; some from knowing the absent themselves. But in all cases they had a more or less vivid vision of the place and of the people in it; and in all those we have studied there was convincing evidence that they did so, having once obtained the trace or clue, independent of thought reading. They uniformly stated some facts, afterwards confirmed, which were either unknown to us or to any one present, or even contrary to our firm belief; and, when they persisted in their own account of a fact, they were always right. No doubt some of these persons possessed the power of thought reading, even when they did not use it: but, granting, for the sake of argument, what is impos-

sible, that they learned all they knew by thought reading, is *that* less wonderful than vision at a distance, or is it more explicable by the imagination? Nay, is not thought reading itself vision at a distance, and through opaque bodies too? Surely our mind or its organ, the brain, are not in contact with that of the sleeper, and, if in communication with it, this can only be through some external medium, such as is implied in the facts previously adduced. And, admitting such a medium, distance is a matter of small importance as it is in the case of light, electricity, or gravitation. But, whatever be the true explanation of the facts, and they are facts which every patient enquirer can verify, they cannot be explained by the theory of imagination. For the sleeper evidently perceives for himself, and, in spite of suggestion, or of leading questions, or of direct contradiction adheres to his story, and, as we have often seen, is found to have been right. In the Appendix to Mr. Colquhoun's historical work on Magic, Witchcraft, and Animal Magnetism, just published, will be found a very beautiful case of vision at a distance in a young lady of Edinburgh, the operator being a gentleman of high character and literary standing, who, before he mesmerised this young lady on that one occasion, had never even seen one person in the mesmeric sleep. In that case the sleeper was found right on disputed points. We ourselves have seen, within the last six of seven months, and repeatedly tested, three or four most interesting cases of the same kind, in which the same fact presented itself. And we have also lately seen a sleeper thoroughly blindfolded play cards, beating all opponents, dealing more rapidly than they, and reading their hands as easily as her own. We confess ourselves utterly at a loss to perceive how imagination, granting it to have produced, or to have had a share in producing the mesmeric sleep, can explain facts like these, which, we repeat, are well established facts.

We have also had frequent opportunities of seeing the interesting facts of medical or rather physiological and pathological intuition. We have heard uneducated persons, in the mesmeric sleep, describe in their own language, which although not technical was usually superior to their waking speech, the structure and functions of their own bodies, in a manner truly striking. We have seen them do the same to persons *en rapport* with them, and point out with singular accuracy the weak or diseased parts, so as to astonish those who best knew the truth. We have seen this repeatedly done, in the absence of the persons whose symptoms were described, from their hair or handwriting, and, in one remarkable case, without farther aid than the name and residence of the sufferer. We have seen the sleeper go over the whole of his person, and point out, as he did so, the parts in which pain was felt by the other party, whom he had never before seen or heard of. We have seen two sleepers, unknown to each other, give the same account of the cause, the precise nature of the treatment, and the cure, of an accident occurring at a great

distance from either of them : and their statements were in all points confirmed. One of these sleepers was told that an accident happened, but nothing more. The other discovered it on being simply asked to visit the sufferer, which she was in the habit of doing in her sleep. The imagination theory is quite inadequate to explain these and hundreds of similar facts, which are recorded by trustworthy observers.

We might go on to adduce many other varieties of mesmeric phenomena, equally beyond the reach of that theory. But this would be tedious, and is quite unnecessary. Those already given are sufficient to establish our proposition, which is, that, granting that the imagination suffices to account for the phenomena of electro-biology, or, more correctly, those in which suggestion is employed, there are yet many facts which cannot be brought into that category. Those physiologists, therefore, who, after having long denied the suggestive phenomena, when observed and described by the cultivators of animal magnetism, as occurring in the magnetic sleep, now admit them under a new name, as occurring in the waking state, are mistaken in supposing that the same explanation applies, or can apply, to *all* mesmeric phenomena.

This mistake has arisen from their very imperfect acquaintance with the phenomena to be explained. Had they studied the phenomena of the mesmeric sleep, as they have those of suggestion in the waking state, and this, as we know for certain, they have not yet done, they would have been less confident in their theory, or at least in the extent of its application. And we cannot doubt that, when they shall have done so, they will find themselves compelled to acknowledge the existence of facts which that theory is utterly inadequate to explain.

It is of no avail for them to deny the facts here adduced, because they regard them as impossible, or because they cannot bring them under their favorite hypothesis. Such conclusions, *a priori*, and more especially when the alleged facts have not been investigated by those who reject them, have no logical value whatever. They denied also till a very recent period the very facts which they now admit, and yet these very facts are true; nay, they were as true when described by the mesmerists as occurring in the sleep, as they are now. We know, in addition, that these particular phenomena may easily be produced in the waking state, but the phenomena are identical. And surely those whose account of these truly wonderful and long rejected phenomena are now found to have been accurate and faithful may expect that their statements concerning other equally wonderful phenomena will also, when examined, prove to have been equally faithful and true to nature. * * *

We have seen several lucid subjects who possessed the power of vision at a distance, yet who could not read a closed letter, which latter feat would seem to require, if not a higher, yet a different state. In some of these cases, the attempt to read a closed letter caused

great fatigue. In the case above alluded to, in which the clairvoyant accurately described to us the contents of two sealed packets, which in one of them were unknown to ourselves, these were not written words, but solid objects; in one a small flint arrow-head, in the other a bit of silk. And this patient cannot read anything save perhaps her letters in large capitals, if so much. When the same patient told us the substance of a letter, unknown to us, it was not by reading it, but apparently by sympathy.

Moreover, it would appear that operators vary much in the kind of lucidity they produce. Some never produce vision at a distance; others often do so. Some often produce introvision; others never. And few comparatively, produce this particular form of lucidity. Of all known mesmerists, Major Buckley has the greatest success in this way, for all his subjects may be said to acquire the power of reading in nuts, boxes, closed letters, &c., and many of them do so without being themselves mesmerised, as we have already stated. Thus it happens, in the experience of many, that, while there is great lucidity, it takes other forms. Major Buckley's subjects, on the other hand, being persons of the higher class of society, will not allow themselves to be publicly exhibited, and in particular will not submit to be treated as probable impostors.

THE ANTE-COLUMBIAN DISCOVERY OF AMERICA.

BY BENNETT DOWLER, M. D.

Having frequently heard individuals of no inconsiderable intelligence, express their disbelief as to the ante-Columbian discovery of America, while others appear never to have heard of such an event, I venture to think that a slight sketch of the historical evidence on this subject will prove acceptable.

As a point of departure, the reader should consult a splendid imperial quarto in the Lyceum Library of New Orleans, namely, the *Antiquitates Americanæ*, by Charles Christian Rafn, published in 1837, by the Royal Society of Northern Antiquarians, at Copenhagen, illustrated by numerous engravings, maps and *fac similes* of ancient MMS. A supplemental volume and numerous other works upon this subject have since appeared, not to mention special memoirs, nautical and geographical, having similar historical imports.

Prof. C. C. Rafn, in his *Antiquitates Americanæ, sive Scriptores Septentrionales Rerum Ante-Columbianarum in America*, proves by an extensive historical induction both monumental and MMS., the ante-Columbian discovery of America, by the Northmen; showing that settlements were made in Greenland, Newfoundland, Nova Scotia, Massachusetts, Rhode Island—with traces of similar

migrations to the south, including Virginia, North Carolina and Florida—from A. D. 938 to 1266—confirmed by ancient MMS., and by cotemporaneous statements, astronomical, nautical and geographical—"showing the lineage of the most eminent of the Northern discoverers of America, continued down to our days, whereby it is demonstrated that many persons now living in Iceland, Norway and Denmark, as also the celebrated sculptor Thorvaldsen, do actually descend from them, that is, from men, who, 800 years ago were chiefs of the American natives, or who were at that remote period born in America."

Massachusetts and Rhode Island, (Vinland of the Northern men) were visited by 30 men in 1002, under Thornwald Ericson, where they wintered. In the spring they proceeded southward, probably exploring the coasts of New York, New Jersey, Delaware and Maryland, but retraced their steps in the Autumn of 1003. Next year Ericson proceeded northward where he was killed in a conflict with Esquimaux. These Indians then lived near Massachusetts. His companions then returned to Greenland, where they spent the winter, whence they sailed to Iceland in 1005.

Thorstein, third son of Eric, brother of Thornwald, anxious to recover the body of the latter, undertook a voyage in the same vessel that his deceased brother had commanded, taking with him 29 men, but he failed to reach his destination, and at the setting in of winter, found himself, unexpectedly on the western shore of Greenland, where he died. Other voyagers followed to Newfoundland, Nova Scotia, and Vinland or Massachusetts. Distances, topographical descriptions, water-courses, plains, barrens, cliffs, hills, the kinds of soil, beaches, bays, shoals and other natural objects, characteristic of New England and other places, from Lancaster sound to Florida, were given by these voyagers, showing that they must have seen what they have reported and described in their manuscript writings, including observations on the climate, products, timber, plants, Indian corn, birds, fish, and other objects of natural history of the country visited, agreeing with subsequent and existing experience and research. The MSS. of the Northmen, from the Arctic regions to Florida, from the 10th to the 14th century, are particularly accurate, particularly as to Massachusetts and its bays, capes, inlets, and headlands including astronomical phenomena, as the precise length of the shortest day of the year, and the like.

In 1121, Bishop Eric, desirous of converting the colonists, or of extending the Christian religion among them, arrived in Vinland or Massachusetts and Rhode Island, then and subsequently a considerable centre for European population.

On the whole the evidence goes to show that during the 10th and 11th centuries, the ancient Scandinavians discovered, visited, and particularly settled a vast extent of the Atlantic coast of North America, as far south as Florida.

The sources whence Rafn has derived the evidence going to show

the ante-Columbian discovery of America, are ancient Scandavian manuscripts of parchment, which he was the first to collect and publish in eighteen volumes, or rather *codices*, accompanied by introductions, and by parallel citations, with critical, philological, historical, archæological and geographical notices and researches. Another source of evidence consisted in researches into architecture, including the monuments and monumental inscriptions, belonging to the ante-Columbian era found in various lands, chiefly in the north of Europe and America.

These manuscripts show that as early as the year 986, the coasts had been sketched and described by Bairne Heriulfson; and at the beginning of the eleventh century they were repeatedly visited by Lief and Thorwald sons of Eric the Red, also by Thorfinn Karlsefne and others, from all of which Mr. Rafn has been able to identify and map various lands, among which are the following:—

Newfoundland, (Litla Heluland,) Nova Scotia, (Markland,) Massachusetts and Rhode Island, (Vinland,) Cape Cod; (Kialarnes,) Martha's Vineyard or Egg Island, (Straumsey,) Buzzards Bay, (Straumfiordr,) Mount Hope Bay, (Hop,) and other localities. It appears at this early epoch, Florida had been named (Hvítarmanaland,) or (Irland it Milka.)

In a well preserved parchment, written in 1307, ("funder nygaland,) Terra Nova, or the New Land," was named, or rather renamed as we now call it, Newfoundland, after the Northmen.

"Of the authenticity of the manuscript," says the North American Review, "there is not a shadow of doubt; of the age of some of them there is no question. It (the *Antiquitates Americanae*) is one of the most valuable contributions ever made to the study of the history and geography of our continent. Mr. C. C. Rafn is entitled to the cordial thanks of the student, for the learned labor bestowed on the publication; nor are we less indebted to the Royal Society of Antiquarians at Copenhagen under whose inspection the work has been brought before the public, and at whose expense the valuable engravings contained in it were executed.

"It is a work to be diligently studied, rather than eagerly run through." (No. xcv iii.)

The most eminent critics in both hemispheres have generally expressed the same opinions of this work. The Foreign Quarterly Review, and also the Journal of the Royal Geographical Society of London say:

"It has throughout, the substance and the color of reality. Nothing can be more natural, plain, or vivid; and in some respects it is even remarkably circumstantial.

The labors of the Northern Society of Antiquarians at Copenhagen have long since obtained for them an honorable station in the Republic of Letters, but the work named "*Antiquitates Americanae*" entitles them to the gratitude of the world."

The Northern men were probably unaware of the true nature of their discovery. They supposed that the countries which they discovered belonged not to a new continent, but to that of Europe. Columbus himself did not set out to discover a new world, but a new road to a part of the old one, namely Asia.

Mr. Christian Rafn, may I be allowed to add, is an extraordinary man—a Councillor of State, the Secretary of a Society, which numbers, with its President, twelve crowned heads, and many learned men in every quarter of the globe, conducting in various languages, the correspondence necessary to the monthly and annual meetings of the same; he nevertheless, writes numerous quartos on America, Greenland, Russia, Scandinavia, as well as numerous memoirs and reports on philology, history, archæology, &c. in the transactions of this society at Copenhagen. He edits many works of the society in Icelandic, Latin, Danish, German, French and English and other tongues. The society has published a *cycclus* in 36 volumes, treating of northern events, as related by the ancient sages prior to the historical age proper, with a double translation from the original Icelandic—the one Latin, the other Danish.

Mr. Rafn is no drone, nor are his coadjutors drones, whether they be royal or plebeian. Some of the former have made discoveries, not by "royal roads to knowledge," but by digging in mounds and other means of exploration. Discoveries take place almost daily it is said; the society extends its researches to, and has a section in its cabinet for nearly all nations. I have seen interesting specimens in Louisiana, that have been or will be sent to this northern institution.

The philological and ethnological character of the researches of Mr. Rafn and his associates is highly interesting to the scholar, the historian and the man of science. Their volumes did not contain, so far as I have seen, a single allusion to existing political systems, national institutions, or sectional prejudices. The Right Honorable, the Earl of Ellsmere, in a work on Archæology translated from the the Society's transactions, published in 1848, has the following statements:—

The Danish and English people are originally descended from the same ancestry. Angla, whence the Angles, who gave their name to England, (Anglia,) emigrated, lies within the limits of Denmark proper—the Jutes, Jotes or Jutæ, whose collateral descendants under the Jutlanders, still inhabit a portion of continental Denmark, were with the Angles and Saxons, one of the confederate tribes, that, on the abandonment of Britain by the Romans, migrated to that country, and contributed to form the Anglo-Saxon heptarchy."

The Anglo-Saxon if, in its original form, it be not, strictly speaking, a dead language, has undergone very considerable changes, but the many writings in it that have reached us, plainly show that it constituted an important link between the old Teutonic and the Northern, which was anciently spoken in Denmark, Norway and

Sweden, but is now confined, as a living tongue, to the remote and thinly populated Island of Iceland, which was at one time the metropolis of its literature, where has been preserved, up to the present day, a large portion of its treasure of ancient sagas, laws, and other important philological monuments—a treasure of immense value to all the nations of the common stock. The Heathen ancestors of the Angles, of the Saxons, and of the Scandinavians had the same religion.—*N. O. Delta.*

ASTONISHING SPIRITUAL MANIFESTATION—STRANGE DEVELOPEMENT IN ATHENS.

The following strange incidents are related to us by a gentleman of this city, who has carefully investigated the case. We give them for what they are worth:

An industrious farmer, named Koon residing in Athens county, became interested in spiritualism some months ago. He was skeptical touching its claims but determined to give it a fair investigation. For that purpose he visited a medium in an adjoining county, and there became convinced of the reality of spiritual manifestations. He was told that he himself would soon be a medium. Upon returning to his home the spirits (as he says) commenced working at him. They told him to erect a common log hut, twelve by fourteen feet, without windows, near his own house, and to put up a table in it covered in a peculiar manner with small iron wire. The mode in which the table should be built, its size and the exact arrangement of the wires were all directed by the spirits. Though a poor man, he went to the expense of doing so. His son about this time became a medium. After the completion of the log hut, the spirits told him to procure all the musical instruments he could get and place them upon the table. He bought or borrowed two or three trumpets, a tamborine, a large drum and a tenor drum. He was then requested to take his fiddle (he is a pretty good violinist) seat himself at the end of the table and play a tune. His son was requested to seat himself at the other end. They did so, and the door being shut and all dark within, the spirits accompanied Mr. Koon, Senior, upon the various instruments.—The manifestations were at first comparatively weak, but the spirits told Mr. Koon that *other* manifestations would be created in the vicinity, to furnish requisite "strength of circle."—Mediums were accordingly developed in other families residing in the neighborhood—several belonging to a family named TIPPEY, residing two miles from Koon's. The manifestations, with their accession of "strength," became very strong and striking, augmenting every day in power. Of course these hith-

erto unheard-of wonders produced tremendous excitement in the quiet precincts of Athens county, and at last, getting rumored abroad, they came to the ears of our fellow citizen aforesaid. The substance of his narrative to us we now give.

He says that after a journey of three days and a half from this place *via* Columbus and Lancaster he reached Mr. Koon's residence. The length of time required to accomplish the trip is thus accounted for. He started from here in the morning, and was obliged to stop at Columbus over night. Next morning he took the stage to Lancaster, where he was detained another night. All the next day was consumed in getting to a small town —, about two miles from Koon's residence. The road to Koon's being very muddy, our traveler could get no private conveyance, and was compelled to stop *there* all night. Next morning he went on to Koon's.

Upon learning that the exhibition would not be given till night, our informant devoted his time to acquainting himself with the Koon family, on the supposition that they were impostors. He found Mr. Koon a very intelligent and unsophisticated man. His children (twelve in number) were, like any other country boys and girls, very artless in the ways of this wicked world.

In the evening our friend, in company with Mr. Koon, his son, several other mediums, and twenty or more neighbors, entered the "spirit hut." Our friend took his seat by the side of the elder Koon, at the end of the table, eight or ten mediums occupied the first of a row of benches erected for the accommodation of guest—the remaining benches were filled with spectators, (or rather, auditors.) Mr. Koon commenced playing on the violin, and was immediately accompanied by all sorts of musical manifestations. The bass drum and the tenor drum (lying on the table) were beaten in perfect time, the trumpets were tooted, the tamborine was banged, and a rude tune was played upon a "harmonicon," which has latterly grown a favorite with the "spirits." But the queerest feature of it was, that all the instruments, except the drums, were carried all about the room—now being on the table and now borne to the different corners of the hut, flying all around with inconceivable rapidity. Occasionally a gruff voice was heard through one of the trumpets, directing the performance. This voice, it claimed, came from a spirit who calls himself "King," and who asserts that he has charge of the whole spiritual orchestra. We may add that the "spirits" in question profess to be of pre-Adamite origin, having lived more than ten thousand years ago. The entire tribe at "Kings" command, numbers one hundred and sixty-eight. Their original language (of which they give samples now and then) is unintelligible gibberish. It is somewhat odd that King utters all his directions, in the purest English. He says he and his fellows have been recently taught it. Clairvoyants who have visited the "spirit hut" say that they can see the musicians. They describe them as being about twenty-eight inches high, in the human shape, and well proportioned. They add

that while the performances are going forward, circles upon circles of other "spirits" are ranged all about the room, quietly looking on, enjoying the fun, and poking one another in the ribs when anything particularly good takes place. The astonishment of the audience furnished them much merriment.

The musical manifestations witnessed by our informant, were not as strong as they are said to have been at other times. He was told by persons in whom he placed confidence, that the spirits at favorable seasons will put a drumstick in a visiter's hand with a sharp blow. He feels the drumstick; he finds no hand upon it; he gropes about and touches no one; when suddenly the stick is wrenched from one hand and whipped into the other. He still finds no one on the other end of it, or anywhere about it. The facetious "King" sometimes plays a startling trick with his trumpet. He comes up to a visiter, puts said trumpet in the visiter's ear, and toots. The visiter feels of the instrument and finds nobody at the end thereof—while tooting still continues. One incredulous gentleman, it is reported, tried to take possession of the "tooter" but, after a long tug "King" got it away from him. Our informant, however, gives all this on hearsay.

He personally witnessed one thing, though, which is not less wonderful. "King" ordered some phosphorus paper to be laid upon the table. This paper is prepared by rubbing phosphorus on it, and gives out the only kind of light which the spirits can endure. Any other light, they say, neutralizes their power. Well, the paper was brought and placed upon the table. Our friend, by request, took a seat at the table, and bent his head over the paper.

Suddenly a hand was poked in right under his nose. It was a ghastly looking hand about the common masculine size, (the spirits it will be borne in mind, are only 28 inches high.) Our friend, nothing daunted took hold of it, and found it tough and warm like any other mortal hand. The hand did nothing but remain impassive in his grasp. Some waggish spirit then commenced humming on the "harmonicon" in the farther corner of the hut, under the beams. The hand immediately grabbed the phosphorus paper and flashed with it through the air to the spot occupied by the performer.

The noise was instantly stopped and the hand darted back again under our informant's nose. The music was then recommenced in *another* corner. The hand bolted off again as before, snubbed the intrusive "harmonicon," and flashed back again in the same eccentric lightning fashion. The music was then begun again under the table, and the hand bobbed under the table, and again choked off the annoyer.

Nothing more was heard of the "harmonicon" individual. The owner of the hand had probably strangled him to death. That little family quarrel having been settled, the hand came back, took up a pencil and wrote a communication on some general topic. As

we have not seen the document, we cannot pronounce upon its literary or spiritual merits. The hand then disappeared and nothing more was seen of it. Persons who have witnessed its "doings" frequently, say that "when everything is just right," the hand moves about the room, and "shakes hands" in a friendly way with every one present. Most folks are so astonished at the mysterious appearance and conduct of this isolated "flipper" that they haven't courage enough to feel of it very long. It is reported that one of the unbelievers retained hold of it, and sought to explore the mystery. He found that the hand terminated just above the wrist. It is said he was knocked down for his impudence and no one has tried it since. The hand in other instances, has vanished like air when too tightly grasped. But these latter "feats" (of "hands") our informant "heard tell" of, only.

Among other singular things achieved by the "spirit" in their hut are writing communications and painting in water-colors when no mortal is in the room. Our informant has a message from BUNYAN and a picture of a "spirit car" said to be executed under those conditions. The car is pretty well painted, and looks like a cross between the FRANCONI's Hippodrome Chariot and the temple of Jugernaut. MR. KOON makes no charge for the entertainment, but when people eat and sleep at his house, is not averse to receiving commensurate payment.

"The "spirits" are so well pleased with the fun at KOON's that they have ordered MR. TIPPEY, (living two miles from KOON's) to put up a log house also. He is now erecting it.

In conclusion we would say, that we by no means *believe* the above remarkable manifestations were produced by spirits. Possibly some shrewd fellow, especially when assisted by "eight mediums" would do them all. On the other hand, we will not impeach the honesty of MR. KOON—or any other party concerned. We publish the facts of the case, merely because they are the most novel and startling we have yet heard ascribed to the influence and action of "spirits."—*Cleveland Plain Dealer*. (February 1854.)

AMERICA A LAND OF ANTIQUITIES.

Throughout the entire length and breadth of this entire country—washed, as it is, by the waters of two mighty oceans, and abounding in natural resources—enormous, beyond what it is possible to conceive,—we find much to admire in the aspect and beauty of nature; and whether we travel from the distant shores of Maine and New Brunswick to the golden sands of California and the shores of

the great Pacific, or from the bright crystal lakes of Minnesota to the orange groves of Florida, we behold throughout this immense extent the features of nature grand and beautiful in every possible form and aspect. The Minerologist, the Geologist, the Naturalist, the Botanist, and even the Antiquarian have all a rich field here.

Strange as it may appear, America abounds in Antiquities, so extensive, so beautiful and so majestic, as to rival those of Thebes or Nineveh. Ruins of ancient cities, of immense extent; fortifications, mounds and pyramids; temples, with walls built of hewn stone—showing a refined taste in architecture—and adorned with human figures, beautifully executed; large altars, ornamented with hieroglyphics, probably giving a record of those who reared them, but which no man has been able to decipher; remains of ancient palaces, with beautiful specimens of sculpture and painting, with many other marks of ancient greatness, prove to us that this is not a new world, but that a powerful empire existed at a very remote period of time, teeming with a population highly skilled in arts, and in a state of civilization far beyond any thing we have been led to conceive of the aborigines, previous to the discovery of the continent by Europeans.

The Antiquities of America extend from the eastern shores of Maine and Massachusetts, to the Pacific, and from the great Lakes and British dominions, to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that *other* generations of trees sprung up and grew before them, proves that the ruins were in existence before the Christian Era. In every portion of the United States interesting ruins have been discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to any thing exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers, fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre, have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found, in a high state of preservation, clothed with cloths and skins of various texture, inlaid with feathers; like discoveries have been made at Carrolton, near Milwaukie, in the State of Wisconsin—ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruins of a building, (no doubt an ancient tower,) with walls 150 feet high, and 80 feet wide at the base, attached to which are a redoubt and citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico, that magnificent and beautiful ruins present themselves in abundance. Ruins of majestic cities, and magnificent temples and altars,

with beautiful works of sculpture, tastefully wrought; and palaces adorned with paintings—colors chiefly sky-blue and light-green—which show, by their richness and elegance, to be the work of highly cultivated people.

These ruins, majestic and beautiful in appearance, but overgrown with thick forests of mahogany and cedar of immense dimensions and great age, prove to the world that a great empire existed here, at a very remote period of time, and that this empire teemed with an immense population of people, highly skilled in the mechanical arts, and in an advanced state of civilization. The most extensive ruins are to be found at Uxmal and Palenque, in the south east of Mexico. At Uxmal, are immense pyramids, coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; on one of the facades of the temple are four human figures, cut in stone, with great exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of a death's head and bones.

At Palenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and various other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings, and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travelers have supposed that it must have been *sixty miles* in circumference, and contained a population of 3,000,000 of souls!!

Centuries must have elapsed, and dynasties succeeded each other, before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples, and possess a city of such vast extent. In looking back to the past, we feel interested, in the imagination that this people were once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization, but when we behold these ruins, a melancholy reflection must at once seize our minds. On the ground where once nations met in their strength and power, wild beasts now roam, and venomous serpents wend their way; and over these vast cities, where once the busy hum of industry and the voice of merriment resounded, grows the vast cedar, on whose branches the owl chatters his discordant notes, and the bat sleeps at meridian. In this country is exhibited the largest pyramid

in the world—that of Cholula, near Puebla. It covers 44 acres, and is about 200 feet high; on its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols; several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages and bastions, elevated one above the other, and all formed with large stones skillfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable, in other respects it resembles the Egyptian—yet the general construction, manner and style of architecture is different from any thing hitherto described in the world. As in Egypt, hieroglyphics cut on stone, denote remarkable events, which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light enliven the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell—we have the same on record of Babylon and Nineveh, of Greece, and Rome, and Carthage—but not the least information have we relative to those *who* erected these cities, what people and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architecture, sculpture, painting, and all the arts that adorn civilized life, have flourished in this country at a period far remote. There is evidence sufficient to prove that these cities were in ruins at least *sixteen or eighteen hundred years ago*. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. This whole city is overgrown with mahogany and cedar trees, of enormous size. The concentric circles of some of these trees—the well known cycles for a year—have been counted, which showed they were more than 800 years old, and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion—the seat of an ancient, mighty empire. These facts are opening themselves every day to the eyes of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may lead to discoveries which may throw light on the early history of this remarkable region.—W. C.—*Minnesota Pioneer*.

THE COMET OF 1856.

The following interesting details respecting the comet which is expected to make its appearance about the year 1856 are given by M. Rabinet, an eminent French astronomer, and member of the Academy of Sciences, in an article recently published. The Boston Traveller translates from the *Courier des Etats Unis*:

"This COMET is one of the grandest of which historians make mention. Its period of revolution is about three hundred years.—It was seen in the years 104, 392, 683, 975, 1264, and the last time in 1556. Astronomers agreed in predicting its return in 1848, but it failed to appear—*manque au rendezvous*, according to the expression of M. Rabinet—and continues to shine still, unseen by us. Already the observatories begin to be alarmed for the fate of their beautiful wandering star. Sir John Herschel himself had put a crape upon his telescope, when a learned calculator of Middlebourg, M. Bomme, re-assured the astronomical world of the continued existence of the venerable and magnificent comet.

"Disquieted, as all other astronomers were, by the non-arrival of the comet at the expected time, M. Bomme, aided by the preparatory labors of Mr. Hind, with a patience truly Dutch, has revised all the calculations and estimated all the actions of all the planets upon the comet for three hundred years of revolution. The result of this patient labor gives the arrival of the comet in August, 1858, with an uncertainty of two years, more or less, so that, from 1856 to 1860, we may expect the great comet which was the cause of the abdication of the Emperor Charles V. in 1556.

"It is known that, partaking of the general superstition, which interpreted the appearance of a comet as the forerunner of some fatal event, Charles V. believed that this comet addressed its menaces particularly to him as holding the first rank among sovereigns. The great and once wise but now wearied and shattered monarch had been for some time the victim of cruel reverses. There were threatening indications in the political if not in the physical horizon of a still greater tempest to come. He was left to cry in despair, 'Fortune abandons old men.' The appearance of the blazing star seemed to him an admonition from heaven that he must cease to be a sovereign if he would avoid a fatality from which one without authority might be spared. It is known that the Emperor survived his abdication but a little more than two years.

"Another comet, which passed near us in 1835, and which has appeared twenty-five times since the year 13 before the christian era, has been associated by the superstitions with many important events which have occurred near the periods of its visitation.

"In 1066 William the Conqueror landed in England at the head of a numerous army about the time that the comet appeared which now bears the name of Halley's comet. The circumstance was regarded by the English as a prognostic of the victory of the Nor-

mans. It infused universal terror into the minds of the people, and contributed not a little towards the submission of the country after the battle of Hastings, as it had served to discourage the soldiers of Harold before the combat. The comet is represented upon the famous tapestry of Bayeux, executed by Queen Matilda, the wife of the Conqueror. The same comet, in 1456, threw terror among the Turks under the command of Mahomet, II. and into the ranks of the Christians during the terrible battle of Belgrade, in which forty thousand Mussulmans perished. The comet is described by historians of the time as 'immense, terrible, of enormous length, carrying in its train a tail which covered two celestial signs, (60 degrees,) and producing universal terror. Judging from this portrait, comets have singularly degenerated in our day. It will be remembered, however, that in 1811 there appeared a comet of great brilliancy, which inspired some superstitious fears. Since that epoch science has noted nearly eighty comets, which, with few exceptions, were visible only by the aid of the telescope. Kepler, when asked how many comets he thought there were in the heavens, answered, 'as many as there are fish in the sea.'"

PROGRESS OF INTEMPERANCE.

It is not uncommon to hear ardent friends of temperance lament that drunkenness is increasing in the land; and it is quite common to hear those, who resist the spirit of reform, say confidently and triumphantly that all the labor and money the fanatics in temperance have devoted to the cause have done no good, but rather harm, to that cause.

The friends of temperance are misled by a change in their feelings. Formerly intoxication was so common that they regarded it as but slightly censurable, in most cases excusable, in many cases a proof of generous and social feelings; now as it seldom offends the sight, they regard the few instances they witness with unutterable disgust, and think the evil worse than they have ever before known it.

Some idea of the good that has been done, of the progress that has resulted from the efforts that have been made, may be obtained from our commercial statistics. From them it appears that in 1822 the quantity of spirits imported, deducting the quantity exported, was 3,402,000 gallons; and that, in 1851, the quantity imported, with the same deduction, was 2,613,000 gallons; the difference in favor of 1852 being 789,000 gallons.

But this does not present a view of the whole matter. In 1820, our population numbered 9,638,009, and in 1850 it numbered 23,191,000—giving on an average in 1822, to each individual, about

five gills and two-thirds, and in 1852 about one gill and three-fourths. This however, neither shows the whole quantity used, nor the whole progress made. For the last 50 years spirits have been distilled from grain, molasses, fruits and potatoes, in very large quantities; in some years more, in others less. In 1810 it was twenty five millions, five hundred thousand gallons. Let us suppose that the same quantity was distilled in 1822, and consider that, since then, the quantity distilled has been constantly diminishing. We all know that the number of distilleries has diminished at least one half in New England; and those accustomed to read newspapers must remember that fifteen or twenty years ago, nothing was more common than paragraphs chronicling the discontinuance of distilleries in New York and farther west. It cannot be doubted that the quantity distilled in 1852 was less than in 1822 by more than five millions of gallons. Assuming the quantity distilled in 1852 to be twenty millions, the average quantity to each individual, in 1822, would be nearly 24 pints, and in 1852 less than 8 pints.

Surely this rewards past efforts and encourages perseverance.

[*American News.*

RARITAN BAY UNION.

The originators of this movement are strongly in favor of combined capital, and combined industry, not indeed by the power of an institution to cramp, and compel the individual, but as an aid to the fuller developement of the *man* and the *woman*.

To this end, they have purchased a tract of excellent land near the mouth of the Raritan River, on the Raritan Bay, N. J., about a mile from Perth Amboy. No one can stand upon this domain, and gaze abroad over the sylvan scenery that surrounds, without the feeling that no sweeter place could possibly be found for a humanitarian experiment than this. The broad, beautiful Bay in front, the smooth, graceful sloping of the land where numerous green groves seem to wave their shade invitingly, and on the rising back-ground stand in mute grandeur, large trees, that have long been a home for eagles, and the name of "Eagleswood" has for this reason, been given to the place.

The "*Aurora Union*, at *Eagleswood* on the *Raritan Bay*." A beautiful Gothic Cottage, built by Dr. King, the former owner of the place, is now the only house occupied by the pioneer band, whose labors, although arduous, as all labor of such early enterprises must be, are nevertheless cheered by the thought of the bright coming future.

A large stone building is in process of erection something after

the style of a Phalanstery, that will afford private apartments for families or persons, who may own them by investment or occupy them or rent from the company. These rooms will all connect with a refectory and kitchen department, laundry, &c., from which the occupants of the house may be supplied in their own rooms, or in the public eating rooms at cost, or at such advance from cost as their interest in the operations may entitle them to. The labor of families may be done at far greater advantage by combination; so that all modern conveniences and labor saving machinery may be made available both in laundry and cooking operations; and woman be relieved from so great a number of cares as rest upon her in the isolated household, by a suitable division of these cares and labors assumed by different groups alternating as they may choose. Thus one group of women may prepare the breakfast, another the dinner, a third be employed in the dining-room, another group in the dormitory department, &c., &c.

By an efficient and thorough domestic organization, much time may be saved, as has been abundantly proved by the experiments that have already been made.

While the R. B. Union have for the future to realize a high ideal of social life, and are preparing to lay the foundation for a temple of sweet and heavenly harmonies; they depend more upon the inspiration of the Divine Spirit, for their moral progress than upon any prescribed rules and arguments entered into to day, for their guide on the morrow. The principles of Christianity as revealed by the Great Teacher, they hold to be eternal truth; while therefore individual obedience to these principles is required of all, an individual enforcement of their obedience rests equally upon all. [Una.

SAILOR'S GROG.

To the Editor of the N. Y. Daily Times.

About 15 years since, that eminent house (the Barings of London, in view of the evils resulting from the use of strong drink by sailors, resolved to ship a crew *without the spirit ration*. As the ship sailed down the Thames and passed vessels whose crews were acquainted with the fact, it was greeted *with hisses*; as it was supposed that the safety of the vessels and the lives of the crew would be endangered by this cutting off a necessary drink to give the sailor strength to discharge his duties. The ship, however had a prosperous voyage and reached her port with safety. When about ready to return, the officers of a regiment wished to take passage in

her home; but, on ascertaining that the crew was not furnished with the customary grog, demurred—absolutely fearing to take passage in a ship with such a regulation; but as this was the only ship up for London at the time, and they impatient to return, they concluded to take the risk, as they were not debarred the use of their customary stimulants. After being at sea about three months, and after making daily observations with regard to the manner, the promptness, the quietness, the order which prevailed on shipboard, and the fine spirits and condition of the crew, they were compelled to contrast their own state of mind and spirits and health with their regular daily drinking, and Jack's abstinence. The consequence was that all agreed to follow the example of the crew and drink no more strong drink during the remainder of the voyage which lasted months. Much to their astonishment they found, after a moderate time, their health and spirits greatly benefited, and in every way their condition improved. So important did they consider the discovery, that a committee was appointed to wait on the owners of the ship to communicate the above named facts.

Many years since great pains were taken to ascertain the cause of disasters at sea of American shipping. The combined testimony of old sea captains and ship-owners, went to show that full five-eighths of all disasters at sea were caused directly or indirectly by strong drink. These facts were laid before the twelve Marine Insurance Companies in New York. The effect was an immediate resolution to offer a reduction of five per cent on the premiums of all vessels sailing without strong drink, and a vote of fifteen hundred dollars to supply one hundred thousand Temperance documents to sailors. May not this wise step taken by marine officers at that time have had something to do in raising the character of our commercial marine to its present high standard all over the world?—*A Sailors' Friend.*

THE FIRST ENGLISH MARTYR.

Among the furious zealots of early English times, none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorising all such unhappy persons as the clergy should deem guilty of heresey, to be burnt to death. The following account of the proceedings against the Rev. Sir William Sawtre, the first person who was burnt at the stake in England for his religious opinions, is given by an English writer:—

“The Archbishop, impatient to put this law in execution, even during the session of Parliament that made it, brought Sir William

Sawtre, rector of St. Oswyth, London, to take his trial for heresy, before the convocation of the province of Canterbury at St. Paul's. The crime of heresies of which he was accused, were these two, that he refused to worship the cross, and that he denied the doctrine of transubstantiation. The unhappy man in order to avoid the painful death with which he was threatened, endeavored to explain away his heresies as much as possible. He consented to pay an inferior vicarious kind of worship to the cross on account of him who died upon it. He acknowledged the real presence of Christ in the sacrament; and that, after the words of consecration were pronounced, the bread became the true spiritual bread of life. He underwent an examination of no less than three hours on that subject, February 19, A. D. 1501; but when the Archbishop urged him to profess his belief,—‘That after consecration the substance of the bread and wine no longer remained, but was converted into the substance of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now resided in heaven; he stood aghast, and after some hesitation, declared,—‘That whatever might be the consequence, he could neither understand, nor believe that doctrine.’

On this, the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriffs of London, with this hypocritical request, that they would use him kindly; though he well knew that all the kindness they dared to show him was to burn him to ashes. He was accordingly burnt in Smithfield, and had the honor of being the first person in England who suffered this painful kind of death, for maintaining the doctrines which are now maintained by all the Protestant churches.”

WORK FOR WOMAN—HER TRUE SPHERE OF ACTION.

We see it stated that in twenty-five Telegraph offices in the United States, Ladies are the operators. The cashier of the bank of Chicago is a lady. We have a daily paper from Pittsburgh, Pa., “Dispatch,” we believe, which is entirely set up by female compositors. The same is the case of “The Day book,” in this City; and though we should be sorry to see woman reduced to hard work and late hours of many of our printing offices, there are others where they can work quite as well as at making bonnets.

But work for women is no new thing in the world. If we take the whole of it, women have done far more of its labor than the men. In Africa, nearly all the work is done by women; two-thirds in Asia; at least one-half in Europe, where women work with men, on

farms, in factories and mines, and in the severest, most toilsome, and most repulsive occupations. In Europe too, and especially in France, women are extensively engaged in commercial and financial business. Two-thirds of all the business of Paris is done by women.

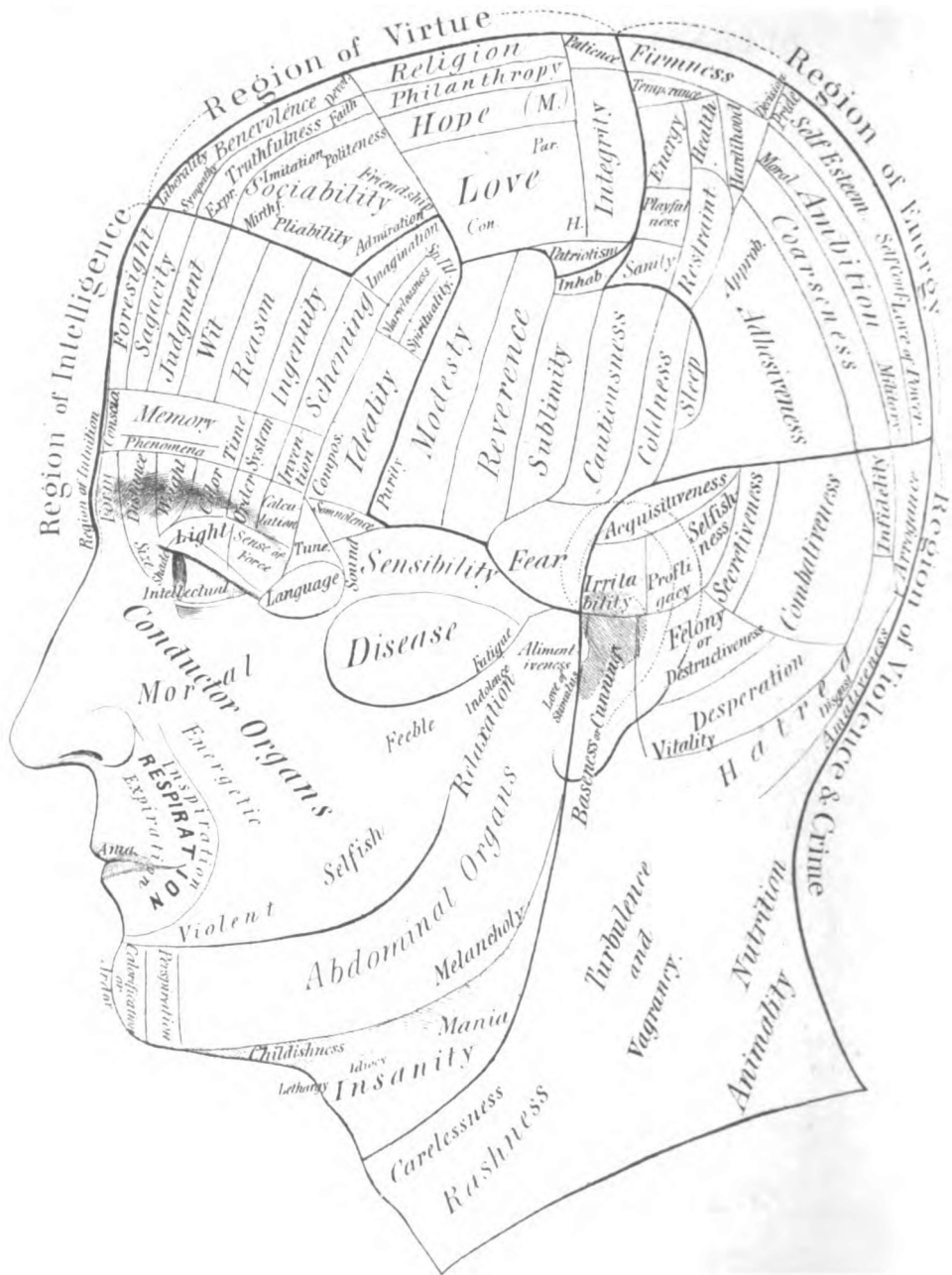
It is chiefly in England and the United States that women are petted into idleness, and become accustomed to dependence. But even here, much work, and business is done by women, and more might be. If you look over our business directory, you find great numbers of women engaged as shopkeepers, keepers of boarding houses, milliners, dress-makers, &c. Hundreds find employment in stores as clerks and saleswomen. They are waiters at some hotels. A stranger who came to New York a few days ago to see "the lions," said that the prettiest sight he saw here, was a long double file of girls, all dressed in pink frocks and white aprons, ready to wait upon the guests of the Carlton House.

We do not think it any special honor to women to allow them to be waiters at hotels, or in refectories, but they may as well be waiters as chambermaids: and had better do many things than starve, or be obliged to sell themselves for a maintenance.—*Nichols' Journal*.

COLORING STATUES.—Mr. Bryant, editor of the *Evening Post*, gives an account of the new experiment by an artist of Italy in coloring a statue.

"The ancients, you know, colored or painted their statues, and this is supposed to have been done by persons who made it their particular profession. Gibson has a statue of Venus, a very pleasing figure, the hair of which has been colored of a very light warm brown, binding it with a fillet of the most delicate blue, stained the eye with a dim azure, with a tint of a crimson vein or two at the corners, laid the faintest possible bloom on the cheeks, touched the lips slightly with scarlet, and suffused the skin, over the whole form, with a carnation just perceptible, through which the blue stains of the marble appear like wandering veins. The drapery of the figure is left in the original color of the marble, except the border, along which runs a double stripe of pale blue, with another of pale crimson next to the edge. The effect is agreeable far beyond what I should have expected. The marble is deprived of all its appearance of hardness, and the statue has the look of a human figure seen through soft mist; the outlines seem to blend with the atmosphere."

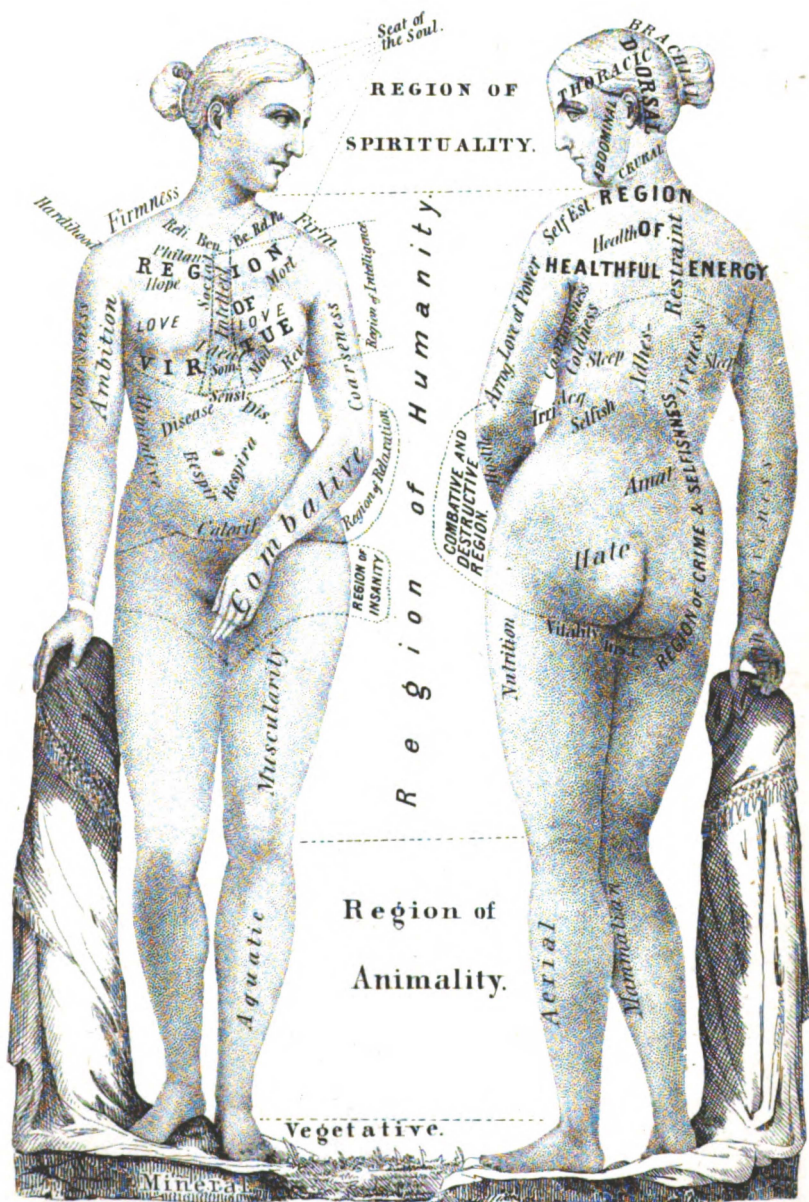
BUCHANAN'S SYSTEM OF ANTHROPOLOGY.



OUTLINES OF PHRENOLOGY. (as published in 1842.)



BUCHANAN'S SYSTEM OF ANTHROPOLOGY.



OUTLINES OF SARCOGNOMY.

